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EVANSTON
ILLINOIS

BACON, FRANCIS



Essaies.

Religious Me-
ditations.

Places of perswasion
and dissuasion.

Scene and allowed.



LONDON

Printed for Humfrey Hooper
and are to bee solde at the
blacke Beare in Chaun-
cery lane. 1598.

Essaies.

1. Of studie.
2. Of Discourse.
3. Of ceremonies, & respects.
4. Of followers and friends.
5. Of Sutors.
6. Of expence.
7. Of Regimēt of health
8. Of Honor and reputation.
9. Of Faction.
10. Of Negotiating.

To M. Anthony Bacon
his deare brother.



Oving & beloved
Brother, I doe now
like some that have
an Orcharde all
neighbored, that gather their
fruit before it is ripe, to pre-
uent stealing. These frag-
ments of my conceits were
going to print: To labour the
stay of them had beene trou-
blesome, and subiect to inter-
pretation: to let them passe
had beene to adventure the
wrong they might receyue by
vntuue Coppies, or by some
garnishment, which it might
please any that should set them
forth to bestowe vpon them.
Therefore I helde it best dis-
cretion to publish them my

A 2

selfe

The Epistle

selfe as they passed long agoe
from my pen without any fur-
ther disgrace, then the weak-
nesse of the Author. And as I
did euer hold there might bee
as great a vanitie in retyring
and withdrawing mens con-
ceites (except they bee of some
nature) from the worlde, as in
obtruding them: So in these
particulars I haue played my
selfe the Inquisitor, and finde
nothing to my understanding
in them contrary, or infectious
to the state of Religion, or mā-
ners, but rather (as I suppose)
medicinable. Onely I disliked
now to put them out, because
they wil bee like the late new
balsapence, which though the
siluer were good, yet the peeces
were

Dedicatory.

were smal. But since they wold
not stay with their master, but
would needs trauaile abroad, I
haue preferred the to you that
are next my selfe, dedicating
them, such as they are, to our
loue, in the depth whereof (I
assure you) I sometimes wish
your infirmitie translated up-
on my selfe, that her Maiestie
might haue the seruice of so
active and able a minde, & I
might be with excuse confined
to these contemplations & stu-
dies for which I am fittest, so
commend I you to the preservatiō
of the diuine Maiesty. From my
Chamber at Grayes Inne, this
30. of Ianuary. 1597.

Your entire louing brother

Franc. Bacon

A 3 ESSA-

ESSAIES.

Of Studies.



Studies serue for pastimes, for ornaments, and for abilities. Their chiefe vse for pastime is in privatenesse and retyring: for ornament is in discourse, and for ability is in iudgement. For expert men can execute, but learned men are fittest to iudge or censure

To spend too much time in the is both, to vse them too much for ornament is affectation: to make iudgement wholly by their rules, is the humour of a Scholler They perfect *Nature*, and are perfected by experience. Craftie men contemne them, simple men admire them, and wise men vse them: For they teach not their owne vse, but that is a wisdom without them: and aboue them wonne by obseruation. Reade not to contradict,

Of Studies.

tradict, nor to belieue, but to waigh and consider. Some books are to bee tasted, others to bee swallowed, and some few to bee chewed and digested. That is, some bookes are to be read onely in partes: others to be read but cursorily, and some fewe to be read wholly and with diligence and attention. Reading maketh a full man, conference a ready man, and writing an exact man. And therefore if a man write little, he had neede haue a great memory: if he conser little, haue a present wit, and if he reade little, he had neede haue much cunning, to seeme to know that he doth not. Histories make men wise, Poets wittie, the Mathematikes subtile, naturall Philosophy deep, Morall graue, Logike and Rhetoricke able to contend.

Of Discourse.



Some in their discourse desire rather commendation of witte in being able to hold all arguments

Of Discourse.

argumentes, then of iudgement in discerning what is true, as if it were a praise to know what might be said, & not what shold be thought. Some haue certain common places and Thea.nes wherein they are good, and want varietie, which kind of pouertie is for the most part tedious, and now and then ridiculous. The honorablest parte of talke is to giue the occasion, and againe to moderate & passe to somewhat els. It is good to varie & mixe speech of the present occasion with argument, tales with reasons, asking of questions, with telling of opinions, & iest with earnest. But some things are priuiledged from iest, namely religion, matters of state, great persons, any mans present businesse of importance, & any case that deserueth pittie. Hee that questioneth much shall learne much, and content much, specially if he apply his questions to the skill of the person of who hee

Of Discourse. 2

he asketh, for hee shall giue them occasion to please themselves in speaking, and himselfe shall continually gather knowledge. If you dissemble sometimes your knowledge of that you are thought to know, you shall be thought another time to know that you know not. Speech of a mans selfe is not good often, and there is but one case, wherein a man may commend him selfe with good grace, & that is in commending vertue in another, especially if it be such a vertue, as whereunto himselfe pretendeth. Discretion of speech is more then eloquence, and to speake agreeably to him, with whom we deale is more then to speake in good words or in good order. A good continued speech without a good speech of interlocution sheweth slownesse: and a good reply or seconde speech without a good set speech sheweth shallownesse and weakenesse, as wee see in beastes, that those that are weakest in the courle

A 5 are

Of Ceremonies

are yet nimblest in the turne. To vse too many circumstances ere one come to the matter is wearisome, to vse none at all is blunt.

Of Ceremonies and Respects.



HE that is only reall had neede haue exceeding great parts of vertue, as the stone had need bee rich that is set without foyle. But commonly it is in praise as it is in gain. For as the prouerbe is true, *That light gaines make heauy purses*: because they come thicke, whereas great come but now and then, so it is as true that small matters winne great commendation: because they are continually in vse & in note, whereas the occasion of any great vertue commeth but on holy dayes. To attaine good formes, it sufficeth not to dispise them, for so shall a man obserue them in others, and
let

let him trust himself with the rest,
for if he care to expresse them hee
shall leese their grace, which is to
be naturall and vnaffected. Some
mens behauiour is like a verse
wherein euery fillable is measu-
red. How can a man comprehend
great matters that breaketh his
mind too much to small obserua-
tions? Not to vse Ceremonies
at all, is to teach others not to
vse them again, & so diminish his
respect, especially they be not to
be omitted to strangers & strange
natures. Amongst a mans pieres
a man shalbe sure of familiaritie,
and therefore it is a good title to
keepe state: amonge a mans infe-
riours one shall bee sure of reue-
rence, and therefore it is good a
little to be familiar. He that is too
much in any thing, so that he giue
an other occasion of satietie, ma-
keth himselfe cheape. To apply
ones selfe to others is good, so it
be with demonstration that a man
doth it vpon regard, and not vp-
on facilitie. It is a good precept
generally

Of followers & friends.

generally in seconding another : yet to adde somewhat of ones owne, as if you will graunt his opiniõ, let it be with some distinction. if you will follow his motion: let it be with condition : if you allow his counsell, let it bee with alleading further reason.

Of followers and friends.



Ostly followers are not to bee liked, least while a man maketh his trayne longer, hee make his winges shorter: I reckon to be costly not the alone which charge the purse, but which are wearisome and importune in suites. Ordinary following ought to challenge no higher conditions then countenance, commendation and protection from wrong.

Factionous followers are worse to be liked, which follow not vpon
on

Of followers & friends. 4

on affection to him with whome they range themselues, but vpon discontentment cōceiued against some other, wherevpon commonly insueth that ill intelligence that wee many times see between great personages. The following by certaine States answerable to that which a great person himselfe professeth, as of Soldiers to him that hath beene imployed in the warres, and the like hath neuer beene a thing ciuill, and well taken euen in Monarchies, so it be without too much pompe or popularitie. But the most honourable kind of following is to bee followed, as one that apprehendeth to aduance vertue & desert in all sortes of persons, and yet where there is no eminent oddes in sufficiencie, it is better to take with the more passable, then with the more able. In gouernment it is good to vse men of one rancke equally, for to countenance some extraordinarily, is to make them insolent, and the rest discontent,
because

Of followers & friends.

because they may claime a due. But in fauours to vse men with much difference and election is good, for it maketh the persons preferred more thankfull, and the rest more officious, because all is of fauour. It is good not to make too much of any man at first because one cannot hold out that proportion. To be gouerned by one is not good, & to be distracted with many is worse: but to take aduite of friendes is euer honorable: For lookers on many times see more the gamesters, & the Gale best discovereth the hill. There is little friendship in the world, and least of all between equals, which was wont to be magnified. That that is, is betweene superiour and inferiour, whose fortunes may comprehend the one the other.

Of Sutors.



Any ill matters are vndertaken, and many good matters with ill minds. Some embrace

Of Sutes.

5

brace Sutes which neuer meane
to deale effectually in them. But
if they see there may be life in the
matter by some other meane,
they will be content to winne a
thanke, or take a second reward.
Some take hold of Sutes only for
an occasion to crosse some other,
or to make an information, wher-
of they could not otherwise haue
an apt pretext, without care what
become of the Sute, when that
turne is serued. Nay some vnder-
take Sutes with a full purpose to
let them fall, to the end to gratify
the aduersc party or competitor.
Surely there is in sort a right in e-
uery Sute, eyther a right of equi-
tie, if it be a Sute of controuersie:
or a right of desert, if it be a Sute
of petition. If affection leade a
man to fauour the wrong side in
iustice, let him rather vse his
countenance to compounde the
matter then to carrie it. If affec-
tion leade a man to fauour the
lesse worthy in desert, let him do
it without deprauiing or disa-
bling

Of Sutors.

bling the better deseruer. In Sutes a man doth not wel vnderstande, it is good to referre them to some friend of trust and iudgement, that may report whether hee may deale in them with honor. Sutors are so distasted with delayes and abuses, that plaine dealing in denying to deale in Sutes at first, and reporting the successe barely, and in challenging no more thanks then one hath deserued, is growen not only honorable, but also gracious. In Sutes of fauour the first comming ought to take little place, so farre forth consideration may bee had of his trust, that if intelligence of the matter coule not otherwise haue beene had but by him, aduantage bee not taken of the note. To be ignorant of the value of a Sure is simplicitie, as well as to be ignorant of the right thereof is want of conscience. Secrecie in Sutes is a great meane of obteyning, for voycing them to bee in forwardnesse may discourage

Of Expence. 6

rage some kinde of Sutors, but doeth quicken and awake others. But tyme of the Sutes is the principall, tyme I say not onely in respect of the person that shold graunt it, but in respect of those which are like to crosse it. Nothing is thought so easie a request to a great person as his letter, and yet if it be not in a good cause, it is so much out of his reputation.

Of Expence.



Riches are for spending, and spending for honour & good actions. Therefore extraordinary expence must bee limited by the worth of the occasion, for voluntarie vndoing may bee as well for a mans countrey as for the kingdome of heauen. But ordinary expence ought to bee limited by a mans estate, and gouerned with such regard, as it bee within his compasse

Of Expence.

compass, and not subiect to deceit and abuse of seruants, & ordered to the best shew, that the Billes may bee lesse then the estimation abroad. It is no baseness for the greatest to descende and looke into their owne estate. Some f reare it not vpon negligence alone, but doubting to bring themselues into melancholy in respect they shall find it broken. But *woundes cannot be cured without searching.*

He that cannot looke into his owne estate, had need both chuse well those whom hee employeth, yea and change them often. For new are more timorous and lesse subtle. In clearing of a mans estate he may as well hurt himselfe in being too suddaine, as in letting it runne on too long, for hasty selling is commonly as disadvantageable as interest. He that hath a state to repaire may not despise small things: and commonly it is lesse dishonourable to asbridge pettie charges, then to stoupe

Of Regiment of health. 7

stoupe to pettie gettings. A man
cu ht warily to beginne charges,
which once begunne mult conti-
nue. But in matters that returne
not, hee may bee more magnifi-
cent.

Of Regiment of health.



Here is a wisdom
in this beyonde
the rules of Phi-
sicke. A mans
owne obseruatiō
what hee findes
good of, and what hee findes hurt
of, is the best Phisicke to preferue
health. But it is a safer conclusi-
on to say, This agreeth not well
with me, therefore I will not cō-
tinue it, then this, I finde no of-
fence, of this therefore I may vse
it. For strength of nature in youth
passeth ouer many excesses,
which are owing a man till his
age. Discerne of the comming
on.

Of Regiment of health.

on of yeares, and thinke not to doe the same things still. Beware of any suddaine chaunge in any great point of dyet, and if necessitie inforce it, fit the rest to it. To bee free minded and chearefully disposed at houres of meate, and of sleepe, and of exercise, is the best precept of long lasting. If you sicke Physicke in health altogether, it will be too strange to your body when you shall neede it: If you make it too familiar, it will worke no extraordinary effect when sicknesse commeth. Despise no new accident in the body but aske opinion of it. In sicknes respect health principally, and in health action. For those that put their bodies to indure in health, may in most sickneses which are not very sharpe, bee cured onely with dyet and tendring. Physicians are some of them so pleasing and comfortable to the humors of the patient, as they presse not the true cure of the disease: and some other are so regular in procee-

Of Regiment of health. 8

proceeding according to Art, for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or if it may not be found in one man, compounde two of both sortes, and forget not to call as well the best acquainted with your body, as the best reputed of for his facultie.

Of Honour and reputation.



He winning of Honour is but the revealing of a mans vertue and worth without disadvantage, for some in their actions do affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly little admired : and some darken their vertue in the shew of it, so as they be vnder-valued in opinion. If a man performe that which hath

Of Honour

hath not beene attempted before,
or attempted and giuen ouer, or
hath beene achiued, but not with
so good circumstance, hee shall
purchase more honour, then by
effecting a matter of greater dif-
ficultie or vertue, whe ein hee is
but a follower. If a man so tem-
per his actions as in some one of
them he doe content euery facti-
on or combination of people, the
Musicke will bee the fuller. A
man is an ill husband of his honor
that entreth into any action, the
failing wherein may disgrace him
more, then the carrying of it
through can honor him. Discrete
followers helpe much to reputa-
tion. Enuie which is the canker
of Honour, is best extinguished
by declaring a mans selfe in his
ends, rather to seeke merite then
fame, and by attributing a mans
successes rather to diuine proui-
dence and felicitie, then to his
vertue or policie.

The true Marshalling of the
degrees of soueraigne Honor are
these.

and reputation. 9

these. In the first place are *Conditores*, founders of States. In the seconde place are *Legislatores*, Lawgiuers, which are also called seconde founders, or *Perpetui principes*, because they gouerne by their ordinaunces after they are gone. In the thirde place are *Liberatores*, such as compounde the long miseries of ciuill warres, or deliuer their Countries from seruitude of strangers or tyrants. In the fourth place are *Propagatores*, or *Propugnatores imperii*, such as in honourable warres enlarge their territories, or make noble defence against inuaders. And in the last place are *Patres patria*, which raigne iustly, and make the times good wherein they liue. Degrees of honour in subiectes are first *Participes curarum*, those vpon whome Princes do discharge the greatest waight of their affaires, their *Right hands* (as we call them.) The next are *Duces belli*, great leaders, such as are Princes Lieutenants, and do
them

Of Faction.

the notable seruices in the wars.
The third are *Gratiosi*, fauourites,
such as exceede not this scantling
to bee solace to the Soueraygne,
and harmelesse to the people.
And the fourth *Negotius pares*
such as haue great place vnder
Princes, and execute their places
with sufficiencie.

Of Faction.



Any haue a newe
wisdomes indeed,
a sonde opinion :
That for a Prince
to gouerne his e-
state, or for a great person to go-
uerne his proceedinges accor-
ding to the respects of Factions,
is the principall parte of policie.
Whereas contrariwise, the chief-
est wisdomes is eyther in ordering
those thinges which are general,
and wherein men of seuerall Fa-
ctions do neuerthelesse agre, or
in dealing with correspondence
to

Of Faction. 10

to particular persons one by one.
But I say not that the consideration of Factions is to bee neglected.

Meane men must adheare, but great men that haue strength in themselves were better to maintaine themselves indifferent and neutrall, yet even in beginners to adhere so moderately, as he bee a man of the one Faction, which is possible with the other, commonly giueth best way.

The lower and weaker Faction is the firmer in coniunction.

When one of the Factions is extinguished, the remaining subduideth, which is good for a second. It is commonly seene, that men once placed, take in with the contrary faction to that by which they enter.

The Traitor in factions lightly goeth away with it, for while matters haue sticke long in ballancing, the winning of some one man casteth them, and he getteth all the thanks.

B

Of

Of Negotiating.



IT is generally better to deale by speech then by letter, and by the meditation of a third then by a mans selfe. Letters are good when a man would draw an answer by Letter backe againe, or when it may serue for a mans iustification afterwards to produce his owne letter. To deale in person is good when a mans face breedes regarde, as commonly with inferiours. In choyce of instrumentes it is better to chuse men of a plainer sort that are like to doe that that is committed to them, and to report backe againe faithfully the successe, then those that are cunning to contriue out of other mens businesse somewhat to grace themselves, and wil help the matter in report for satisfactions sake.

It is better to sound a person
with

Of Negotiating. If
with whom one deales a farre off,
then to fall vppon the point at
first, except you mean to surpriſe
him by ſome ſhort queſtion. It is
better dealing with men in appea-
rite then with thoſe which are
where they would bee. If a man
deale with an other vpon condi-
tions, the ſtart or firſt perfor-
mance is all, which a man cannot
reaſonable demande, except ey-
ther the nature of the thing bee
ſuch which muſt go before, or els
a man can perſwade the other
partie that he ſhall ſtill neede him
in ſome other thing, or els that
he be counted the honeſter man.
All praſtiſe is to diſcouer or to
worke: men diſcouer themſelues
in truſt, in paſſion, at vnwares, &
of neceſſitie, when they would
haue ſomewhat done, and cannot
find an apt pretext. If you would
worke any man, you muſt eyther
know his nature, and faſhions &
ſo leade him, or his endes, and ſo
winne him, or his weakenefſe or
diſaduantages, and ſo aue him, or

B 2 there

Of Negotiating.

those that haue interest in him & so gouerne him. In dealing with cunning persons wee must euer consider their ends to interpret their speeches, and it is good to say little to them, and that which they least looke for.

Meditationes sacrae.

Of the workes of God and man.
Of the miracles of our Saviour.
Of the innocencie of the Dove,
and the wisdom of the Serpent.
Of the exaltation of Charitie.
Of the moderation of Cares.
Of earthly hope.
Of Hipocrites.
Of Impostors.
Of the severall kinds of Imposture.
Of Atheisme.
Of Heresies.
Of the Church and the scriptures.

of

*Of the workes of God and
man.*



God beheld all things which his hands had made, and lo they were al passing good. But when man turned him about, and tooke a view of the works which his hands had made, he found all to bee vanitie and vexation off spirit: wherefore if thou shalt worke in the workes of God, thy sweat shall bee as an ointment of odours, and thy rest as the Sabbaoth of God. Thou shalt trauaile in the sweate of a good conscience, and shall keepe holyday in the quietnesse and libertie of the swetest contemplations. But if thou shalt aspire after the glorious actes of men, thy working shall bee accompanied with compunction and strife, and thy remembrance followed with distast and vpbraidings, and iustly doeth it come to passe towardes

B 3 ther

- Of the miracles

thee (O man) that since thou
which art Gods worke doest him
no reason in yeelding him well
pleasing seruice, euen thine owne
workes also should rewarde thee
with the like fruit of bitternesse.

Of the miracles of our Saniour.

He hath done all things well.



True confession &
applause: God whē
hee created all
things, saw that e-
uery thing in par-
ticular, and all thinges in generall
were exceeding good, God the
worde in the miracles which hee
wrought (now euery miracle is a
new creation and not according
to the first creation) would do no-
thing which breathed not to-
wardes men fauour and bountie.
Moyſes wrought miracles and
ſcourged the Egyptians with ma-
ny plagues. Elias wrought mi-
racles and ſhut vp heauen that no
raie

raine should fall vpon the earth,
and againe brought downe from
heauen the fire of God vpon the
captaines and their bands. Elize-
us wrought also and called Beares
out of the desert to deuour yong
children. Peter stroke Ananias
the sacrilegious hipocrite with
present death, and Paule Elimas
the sorcerer with blindnesse, but
no such thing did Iesus, the spirit
of God descended downe vpon
him in the forme of a Doue, of
whom he said, *You know not of
what spirit you are.* The spirite of
Iesus is the spirit of a Doue, those
seruants of God were as the Ox-
en of God treading out the corne
and trampling the strawe downe
vnder their feete, but Iesus is the
Lambe of God without wrath or
iudgements. All his miracles
were consummate about mans bo-
die, as his doctrine respected the
soule of man. The body of man
needeth these things, sustenance,
defence from outward wronges
and medicine, it was he that drew

Of the miracles

a multitude of fishes into the nets that hee might giue vnto men more liberall prouision. He turned water, a lesse worthy nourishment of mans body, into wine a more worthy, that glads the heart of man. He sentenced the Figge tree to wither for not doing that dutie whereunto it was ordayned, which is to beare fruit for mens foode. He multiplied the scarcitie of a fewe loaves & fishes to a sufficiency to victuaille an host of people. He rebuked the winds that threatned destruction to the seafaring men: He restored motion to the lame, light to the blinde, speech to the dumbe, health to the sick, cleanness to the leprous, a right mind to those that were possessed, and life to the dead. No miracle of his is to bee found to haue beene of iudgement or reuenge, but all of goodnesse and mercy, and respecting mans bodie: for as touching riches he did not vouchsafe to do any miracle, saue one onely that
tribute

of our Saviour. 14
bute might be giuen to Cesar.

*Of the innocency of the Dove,
and wisdom of the Ser-
pent.*

*The foole receyuerh not the words
of wisdom, except thou discover to
him what he hath in his heart.*



O a man of a
peruerse & cor-
rupt iudgement
all instruction
or perswasion
is fruitlesse &
contemprible,
which beginnes not with disco-
uerie, and laying open of the di-
stemper and ill complexion of
the mind, which is to be recured
as a platter is vnseasonably apply-
ed before the wound be searched:
for mé of corrupt vnderstanding
that haue lost al sound discerning
of good and euill, come posselt
with this preiudicate opinion,
B s that

Of the innocency

that they think al honesty & goodnes proceedeth out of a simplicitie of manners, & a kind of want of experience and vnacquaintance with the affaires of the worlde. Therefore except they may perceiue that those things which are in their hartes, that is to say, their owne corrupt principles, and the deepest reaches of their cunning and rottennesse to bee thoroughly sounded and knowne to him that goeth about to perswade with the they make but a play of the words of wisdome. Therefore it behooueth him which aspieth to a goodnes (not retired or particular to himselfe, but a fructifying and begetting goodnesse, which should draw on others) to know those pointes, which he called in the Reuelation the deepes of Sathan. That hee may speake with authoritie and true insinuation. Hence is the precept: *Try all things and hold that which is good*, which indureth a discerning election out of an examination whence nothing

of the Dove &c. 15

thing at all is excluded, out of the same fountain ariseth that direction: *Be you wise as serpents, & innocent as doves.* There are neither teeth nor stings, nor venime, nor wreathes and fouldes of serpents which ought not to be all known, & as far as examinatio doth lead, tryed: neyther let any man here feare infection or pollution, for the sunne entreth into sinkes and is not defiled. Neyther let any man thinke that herein he tempteth God, for this diligence and generality of examination is commanded, and *God is sufficient to preserve you immaculate and pure.*

*Of the exaltation of
Charitie.*

*If I haue reioyced at the enuerti. row
of him that hated me, or souke pleasure
when aduersity did befall him.*



He detestation or renouncing of Iobe. For a man to loue againe where he is loued, it is the Charity

Of the exaltation

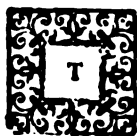
tie of Publicanes contracted by
mutuall profite, and good offices,
but to loue a mans enemies is one
of the cunningest pointes of the
lawe of Christ, and an imitation
of the diuine nature. But yet a-
gaine of this charitie there be dy-
uers degrees, whereof the first is
to pardon our enemies when they
repent: of which charitie there is
a shadow and image euen in no-
ble beastes, for of Lyons it is a re-
ceyued opinion, that their fury &
fiercenesse ceaseth towards any
thing that yeeldeth and prostra-
teth it selfe. The seconde degree
is to pardon our enemies, though
they persist and without satisfacti-
ons and submissions. The thirde
degree is not onely to pardon &
forgiue & forbear our enemies,
but to deserue well of them, and
to do them good. But all these
three degrees either haue or
may haue in them a certaine bra-
uery and greatnes of the minde,
rather then pure Charity: for whe
a man perceyueh vertue to pro-
ceede

of Charity. 16

ccede and flow from himselfe, it is possible that he is puffed vp and takes contentment rather in the fruit of his owne vertue, then in the good of his neighbors: but if any euill ouertake the enimie from any other coast, then from thy selfe, and thou in the inward-ett motions of thy hart beest grieued and compassionate and doest no waies insult as if thy dayes of right & reuenge were at the last come. This I interpret to be the height and exaltation of Charity.

Of the moderation of cares.

*Sufficiens for the day is the euill
thereof*



Here ought to bee
a mā sure in world
ly cares otherwise
they are both vn-
profitable, as those
which oppresse the mind and a-
stonish

Of the moderation

stonish the iudgement, - and prophane as those which sauour of a mind which promiseth to it selfe a certain perpetuity in the things of this world : for we ought to be daies-men, and not to morrowes men, considering the shortnesse of our time, and as he saith : *Laying hold on the present day* : for future thinges shall in their turnes become present: therefore the care of the present sufficeth : and yet moderate cares (whether they concerne our particular or the common wealth, or our friends) are not blamed. But herein is a twofold excesse, the one when the chaine or thread of our cares extended and spunne out to an ouer great length, and vnto times too farre off, as if we could bind the diuine prouidence by our prouisions, which euen with the heathen was alwaies found to be a thing insolent and vnluckie, for those which did attribute much to forrune, and were ready and at hand to apprehende with alacritic

critie the present occasions, haue
for the most part in their actions
beene happie. But they who in
a compasse wisdomē haue entred
into a confidence that they had
belayed all euents, haue for the
most parte encountred misfor-
tune. The second excessse is, whē
we dwel longer in our cares then
is requisite for due deliberating
or firme resoluing: for who is
there amongst vs that careth no
more then sufficeth eyther to re-
solue of a course, or to conclude
vpon an impossibilitie, and doth
not still chewe ouer the same
thinges, and treade a mace in the
same thoughtes, and vanisheth
in them without issue or
conclusion, which kind
of cares are most cō-
trary to all diuine
and humane
respects.

of

Of earthly hope.

*Better is the sight of the eye, then
the apprehension of the mind.*



DVre sence receiuing every thing according to the naturall impression makes a better state and gouernment of the mind then these same imaginations and apprehensions of the mind: for the minde of man hath this nature and propertie, euen in the grauest and most settled wits, that from the sence of euery particular, it doeth as it were bound and spring forward, and take holde of other matters foretelling to it self that all shal proue like vnto that which beateth vpon the present sence: if the sence be of good, it easily runnes into an vn limited hope, and into a like feare, when the sence is of euill, according as is said:

The oracles of hopes doth of sicke hope.

And

Of earthly hope. 18

And that contrary,

*A frowarde youthfayer is feare in
doubts.*

But yet of feare there may bee
made some vse, for it prepareth
patience, & awaketh industry.

*No shape of ill comes new or strange
to me.*

*All sorts set downe, yea and pre-
pared be*

But hope seemeth a thing al-
together vnprofitable, for to
what ende serueth this conceit of
good. Consider and note a little
if the good fall out lesse then thou
hopest, good though it bee, yet
lesse because it is, it seemeth ra-
ther losse then benefite through
thy excessse of hope: if the good
proue equall and proportionable
in euent to thy hope, yet the flo-
wer thereof by thy hope is gather-
red, so as whē it comes, the grace
of it is gone, and it seemes vied &
therefore sooner draweth on faci-
ety: admit thy successe proue bet-
ter then thy hope, it is true gaine
seemes to bee made: but had it
not

Of earthly hope.

not beene better to haue gayned the principall by hoping for nothing then the encrease by hoping for lesse. And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the mind: for neither is there alwayes matter of hope, & if there be, yet if it faile but in part, it doth wholly overthrow the constancie and resolution of the mind, & besides though it doeth carry vs through, yet is it a greater dignitie of mind to beare euilles by fortitude and iudgement, then by a kind of absenting & alienation of the mind from thinges present to thinges future, for that it is to hope. And therefore it was much lightnesse in the Poets to faine Hope to bee as a counterpoyson of humaine deceases, as to mitigate and aswage the fury & anger of them, whereas in deede it doth kindle and enrage them, & causeth both doubling of them and relapses. Notwithstanding we see that the
greatest

Of earthly hope. 19

greatest nūber of men giue themselves ouer to their imaginations of hope & apprehensions of the mind, in such sort that vngratefull towards thinges past, and in a manner vnmindfull of thinges present, as if they were euer children and beginners, they are still in longing for thinges to come. I saw all men walking vnder the sunne resort & gather to the second person, which was afterwarde to succede, this is an euill disease & a great idleneffe of the mind.

But perhaps you will aske the question, whether it be not better when thinges stand in doubtfull termes, to presume the best, and rather hope wel then distrust, specially seeing that hope doeth cause a greater tranquillitie of minde.

Surely I doe iudge a state of minde, which in all doubtfull expectations is settled & stoteth not, and doeth this out of a good gouernment and composition of the affections, to be one of the principall

Of earthly hope.

cipall supports of mans life : But that assurance and repose of the mind, which onely rides at ancor vpon hope. I do reiect as waue-
ring and weake, not that it is not conuenient to foresee & presup-
pose out of a sound & sober con-
iecture as well the good as the e-
uill, that thereby we may fit our
actions to the probabilities and
likelihoods of their euent, so that
this be a worke of the vnderstan-
ding and iudgement with a due
bent and inclination of the affec-
tion : But which of you hath so
kept his hopes within limites, as
when it is so that you haue out of
a watchfull and strong discourse
of the mind set downe the better
successe to bee in apparancy the
more likely you haue not dwelt
vpō the very muse & forethought
of the good to come and giuing
scope and fauour to your minde
to fall into such cogitations as
into a pleasant dreame: and this
it is which makes the mind light
frothy, vnequall and wandring:
where

Of earthly hope. 20

wherefore all our hope is to bee bestowed vpon the heavenly life to come. But here on earth the purer our sence is from the infection and tincture of imagination, the better and the wiser soule.

The summe of life so little doth amount,

And therefore doth forbidde a longer count.

Of Hipocrites.

I demand mercy and not sacrifice.



LI the boasting of the Hipocrite is of the workes of the first table of the law, which is of adoration and dutie towards God: wherof the reason is double both because such workes haue a greater pompe and demonstratiō of holinesse, & also because they doe

Of Hipocrites.

do lesse crosse their affections & desires, therefore the way to conuict Hipocrites, is to sende them from the workes of sacrifice to the workes of mercy, whence commeth that saying.

This is pure and immaculate religion with God the father, to visite Orphanes and widowers in their tribulations. And that saying: He that loueth not his brother whom he hath seene, how can hee love God whom hee hath not seene.

Now there is another kind of deeper and more extrauagant hipocrisie, for some deceiuing themselves, and thinking themselves worthy of a more neere acquaintance & conuersatiō with God do neglect the duties of charity towards their neighbour, as inferior matters, which did not in deede cause originally the beginning of a monasticall life (for the beginnings were good) but brought in that excesse and abuse which are followed after: for it is truly said, *That the office of praying is a great office in the Church*

Of Hipocrites. 21

Church. And it is for the good of the Church, that there bee con-
sorts of men freed from the cares
of this world, who may with day-
ly and deuout supplications and
obseruances sollicite the diuine
maiestie, for the causes of the
Church. But vnto this ordinance
that other Hipocrisie is a nigh
neighbour, neyther is the gene-
rall institution to be blamed, but
those spirites which exalt them-
selues too high to be refrained: for
euen *Enoch* which was saide to
walke with God, did prophesie, as
is deliuered vnto vs by Iude, and
did indowe the Church with the
fruite of his prophesie which hee
left: and *Iohn Baptist*, vnto who
they did referre as to the authour
of a monasticall life, trauailed and
exercised much in the ministerie
both of prophesie and baptizing,
for as to these others who are so
officious towards God, to the be-
longeth that question: *If thou do
iustly what is that to God, or what
profite doeth he take by thy handes?*
where-

Of Impostors.

wherefore the workes of mercy
are they which are the workes of
distinction, whereby to finde out
Hypocrites. But with Heretikes
it is contrary, for as Hipocrites
with their dissembling holinesse
towards God doe palliate and co-
uer their iniuries towards men:
So Heretikes by their moralitie
& honell carriage towards men
insinuate and make way for their
blasphemies against God.

Of Impostors.

*Whether we be transported in mind
it is to Godward,
Or whether we be seker it is to you-
wardes.*



His is the true i-
mage and true
temper of a mai-
and of him that is
Gods faithfull
workeman, his
carriage and conuersation to-
wardes God is full of passion, of
zeale

Of Impostors. 23

zeale and of trammies, thence proceed grones vnspeakeable, & exultinges; likewise in comfort, rauishment of spirit and agonies. But contrariwise his cariage and conuersation towards men is full of mildnesse, sobrietic, and applicable demeanor. Hence is that saying, *I am become all things to all men*, and such like. Contrary it is with Hipocrites & Impostors, for they in the church and before the people set themselves on fire, & are caried as it were out of themselves, and becomming as men inspired with holy furies, they set heauen and earth together: but if a man did see their solitarie & seperate meditations, and conuersation whereunto God is onely priuy, he might towards God find them not onely cold and without vertue, but also full of ill nature, and leauen: *Sober enough to God, and transported ouely towards men.*

C

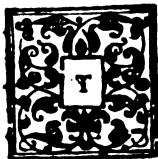
Of

Of the severall kinds of Imposture.

*Avoid prophane strangenes of wordes
and oppositions of knowledge, falsely
so called.*

Avoid fond and idle fables:

*Let no man deceive you by high
speech:*



Here are three
formes of speaking, which are
as it were the
stile and phrase
of imposture: the
first kind is of them, who as soone
as they haue gotten any subiect
or matter, doe straight cast it into
an arte, inuenting newe tearmes
of art, reducing all into diuisions
and distinctions, thence drawing
assertions or positions, and so framing
oppositions by questions &
answers, hence issueth the cop-
webbes and clatterings of the
Schoolemen.

The seconde kinde is of them
who

Of the kinds of Imposture. 23

who out of the vauity of their wit
(as Church poets) doe make and
deuise all variety of tales, stories,
and examples, whereby they may
leade mens mindes to a beliefe,
from whence did growe the Le-
gendes and infinite fabulous in-
uentions and dreames of the an-
cient heretikes.

The third kinde is of them, who
fill mens ears with misteries, high
parables, Allegories, and illusi-
ons: which misticall & profound
forme many of the hereticks haue
also made choyce of. By the first
kind of these, the capacitie & wit
of man is fettered and entang-
led: by the seconde it is trayned
on and inueigled: by the thirde
it is astonished & enchanted,
but by euery of them the
while it is seduced
and abused.

Of Atheisme.

*The foole hath said in his heart
there is no God.*



First it is to be noted that the Scripture saith, the foole hath said in his heart, and nor he hath thought in his heart, that is to say, he doth not so fully thinke it in iudgement, as he hath a good will to bee of that beliefe, for seeing it it makes not for him that there shoulde bee a God, hee doeth seeke by all meanes accordingly, to perswade and resolue himselfe, and studies to affirme, proue and verifie it to himselfe as some theame or position, al which labor, notwithstanding that sparkle of our creation light, whereby men acknowledge a De itie, burneth still within, and in vayne doth he strue vtterly to alienate it or put it out, so that it is out of the corruption

Of Atheisme. 24

ruption of his heart and will, and not out of the naturall apprehension of his braine & conceit, that he doth set downe his opinion, as the comickall Poet saith: *Then came my mind to bee of mine opinion,* as if himselfe and his mind had beene two diuers things: Therefore the Atheist hath rather saide and helde it in his heart, then thought or belieued in his heart that there is no God. Secondly it is to be obserued, that hee hath said in his heart, and not spoken it with his mouth. But again you shall note, that this smothering of this perswasion within the hart commeth to passe for feare of government and of speech amongst men: for as he saith, *To deny God in a publike argument were much, but in a familiar conference were currant enough.* For if this bridle were remoued, there is no heresie which would contende more to spread and multiply, and disseminate it self abroad then atheisme, neither shall you see those men

C 3 which

Of Atheisme.

which are drencht in this frensie of minde to breath almost any thing els, or to inculcate even without occasion, any thing more then speech tending to Atheisme, as may appeare in Lucretias the Epicure, who makes of his inuectiues against religion, as it were a burthen or verte of returne to all his other discourses: the reason seemes to bee, for that the Atheist not relying sufficiently vpon himself, floating in mind, & vn-satisfied and induring within many faintings, & as it were fals of his opinion, desires by other mens opinions agreeing with his to be recovered and brought againe: for it is a true saying:

*Who so laboureth earnestly to
proue an opinion to an other, him-
selfe distrusts it.*

Thirdly, it is a foole that hath so faide in his heart, which is most true, not onely in respect that he hath no taste in those things which are supernaturall and diuines

of Atheisme. 25

wine: but in respect of humane and ciuile wisdom: for first of all, if you marke the wits and dispositions which are inclyned to Atheisme, you shall finde them light, scoffing, impudent, and vayne: briefly, of such a constitution, as is most contrarie to wisdom and morall grauitie. Secondly, amongst states men & politikes, those which haue been of greatest depths, and compasse, and of largest & most vniuersall vnderstanding, haue not onely in cunning made their profit in seeming religious to the people, but in truth haue beene toucht with an inwarde sence of the knowledge of Dyetic, as they which you shall furthermore note to haue attributed much to fortune and prouidence.

Contrariwise, those who ascribed all thinges to their owne cunnings and practises, and to the immediate and apparant causes: and as the Prophet saith, *haue sacrificed to their owne nett*, haue

C 4

beene

Of Heresies.

beene alwaies but petty counter-terfaite states men, and not capable of the greatell actions. Lastly, this I dare affirme in knowledge of nature, that a little naturall philosophie: and the first entrance into it doth dispose the opinion to Atheisme: But on the other side much naturall philosophie, and wading deepe into it, will bring about mens mindes to religion: wherefore Atheisme euery way seems to be ioined & combined with folly and ignorance, see that nothing can bee more iustly allotted to be the saying of fooles then this, *there is no God.*

Of Heresies.

*You erre not knowing the Scriptures
nor the power of God.*



His Cannon is the mother of al Canons against Heresie: The causes of errour are two: the ignorance of the

Of Heresies. 26

the wil of God, and the ignorance or nor sufficient consideration of his power, the will of God is more reuealed by the Scriptures, and therefore the precepte is, *Search the Scriptures:* the will of God is more reuealed by the creatures, and therefore the precepte is: *Beholde and consider the creatures:* So is the fulnesse of the power of God to bee affirmed, as wee make no imputation to his will, so is the goodnesse of the will of God to be affirmed, as wee make no derogation from his power: Therefore true religion seated in the meane betwixt Superstition, with superstitious heresies on the one side, & Atheisme, with prophane heresies on the other: Superstition reiecting the light of the Scriptures, and giuing of it self ouer to vngrounded traditions and writings doubtfull and not Canonically, or to newe reuelations, or to vntrue interpretations of the Scriptures themselves doth forge & dreame ma-

C 5 ny

Of Heresies.

my thinges of the will of God, which are strange and farre distant from the true sence of the scriptures: But Atheisme and Theomachie rebelleth and mutineth against the power of God, giuing no faith to his worde, which reuealeth his will, vpon a discredit and vnbeliefe of his power, to whom all thinges are possible. Now those heresies which spring out of this fountain seeme more haynous then the other: for euen in ciuile gouernment it is held an offence in a higher degree to deny the power and authority of a prince, then to touch his honour and fame. Of these heresies which derogate from the power of God beside plain atheisme, there are three degrees, and they haue all one & the same mystery: for all Antichristianity worketh in a misterie, that is, vnder the shadow of good, and it is this to free and deliuer the will of God from all imputation and aspersi-
on of ill. The first degree is of those

Of Heresies. 27

those who make and suppose two principles contrary and fighting one against the other, the one of good, the other of euill.

The second degree is of them to whome the Maiestie of God seemes too much wronged in setting vppe and erecting against him another aduerse and opposite principle, namely such a principle as should bee actiue and affirmatiue, that is to say, cause or fountaine of any essence or being: therefore reiecting all such presumption they doe neuertheless bring in against God: a principle negatiue and priuatiue, that is a cause of not being and subsisting, for they will haue it to be an inbred proper worke, and nature of the matter & creature it selfe, of it selfe to turne againe and resolue into confusion and nothing, not knowing that it is an effect of one and the same omnipotencie,
to

Of Heresies.

to make nothing of somewhat, as
to make somewhat of nothing.
The third degree is of those, who
abridge and restraine the former
opinion onely to those humane
actions which pertake of sinne :
which actions, they will haue to
depende substantiuely and origi-
nally, and without any sequels
or subordination of causes vpon
the will; and make and set downe
and appoint larger limites of the
knowledge of God then of his
power, or rather of that parte of
Gods power (for knowledge it
selfe is a power whereby he know-
weth) then of that by which hee
moueth & worketh, making him
foreknow some thinges idlie and
as a looker on, which hee doeth
not predestinate nor ordayne :
Not vnlike to that deuise which
Epicurus brought into Democri-
tus opinion, to take away desti-
nie and make way to Fortune, to
witte, the start and slippe of Atte-
mus, which alwaies of the wiser
sort was reiected as a most friuo-
lous

Of Heresies. 28.

ious shift. But whatsoever depends not of God, as Author and Principle by inferiour linkes and degrees, that must needes bee in place of God, and a new principle, and a certaine vsurping God: wherefore worthely is that opinion refused as an indignitie and derogation to the maiestie and power of God, and yet it is most truely affirmed, that God is not the author of euill, not because he is not author, but because not as of euill.

Of the Church and the Scriptures.

Thou shalt protect them in thy tabernacle, from the contradiction of tongues.



He contradiction of tongues doeth euery where meet with vs out of the tabernacle of God, there-

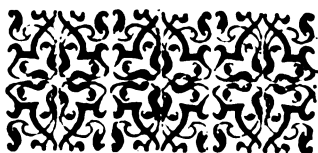
Of the Church &c.

therefore whither soeuer thou shalt turne thy self, thou shalt find no ende of controuersies, except thou withdraw thy selfe into that tabernacle, thou wilt say, t'is true, and that it is to bee vnderstood of the vnitie of the church: But heare and note, there was in the tabernacle the Arke, and in the Arke the testimony or tables of the lawe : what doest thou tell me of the huske of the tabernacle without the kernel of the testimonie. The tabernacle was ordained for the keeping and deliivering ouer from hand to hande of the testimony. In like manner the custodie & passing ouer of the scriptures is committed vnto the Church. But the life of the tabernacle is the testimony.

OF



OF
The Colours of
good and euill, a
fragment.



1598.

- 1 **C**etera partes vel secta secundas unanimiter deserunt, cum singula principatum sibi vindicant, melior reliquis videtur. Nam primas quaque ex zelo videtur sumere, secundas autem ex vero tribuere.
- 2 Cuius excellentia vel exuperam, ita melior, id toto genere melius.
- 3 Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem et probatio eius quod ad opinionem pertinet hac est. Quod quis si clauum putaret fore facturus non esset.
- 4 Quod re integrā servat bonū, quod sine receptu est malum. Nam si recipere non posse impotentia genus est, potentia autem bonum.
- 5 Quod ex pluribus constat, et divisibilius est maius quam quod ex paucioribus et magis unum: nam omnia per partes considerata maiora videntur: quare et pluralitas partium magnitudinem praefert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, et impedit comprehensionem.
- 6 Cuius primatio bona, malum, ex-

ius

inspiratione mala, bonum.

7 *Quod bono vicinatum bonum, quod
a bono remotum, malum.*

8 *Quod quis culpa sua contraxit,
minus malum, quod ab externis
imponitur, minus malum.*

9 *Quod opera, et virtute nostra
paratum est, minus bonum, quod ab
alieno beneficio, vel ab indulgentia
fortuna delatum est, minus bonum.*

10 *Gradus privationis maior viden-
tur quam gradus diminutionis, et
rursus gradus iniectionis maior
videtur, quam gradus incrementi.*

In



IN deliberatiues
the pointe is
what is good, &
what is euil, and
of good what is greater, &
of euill what is lesse.

So that the perswaders
labour is to make thinges
appeare good or euill, and
that in higher or lower de-
gree, which as it may bee
performed by true and so-
lide reasons, so it may bee
represented also by cou-
lours, popularities and cir-
cumstances, which are of
such force, as they sway
the ordinarie iudgement
cyther of a weake man, or
of

31
of a wise man, not fully &
considerately attending &
pondering the matter. Be-
sides their power to alter
the nature of the subject
in appearance, and so to
lead to error, they are of
no lesse use to quicken and
strengthen the opinions
and persuasions which are
true: for reasons plainly
delivered, and alwaies af-
ter one manner especially
with fine and fastidious
minds, enter but heavily
and dully: whereas if they
bee varied and haue more
life & vigor put into them
by these formes and in-
sinuations, they cause
a stronger apprehension,
and

and many times suddenly
winne the mind to a reso-
lution. Lastly, to make a
true & safe iudgement, no-
thing can be of greater vse
and defence to the minde,
then the discovering and
reprehension of these co-
lours, shewing in what ca-
ses they hold, and in what
they deceyue: which as it
cannot be done, but out of
a very vniuersall know-
ledge of the nature of
thinges, so being perfor-
med, it so cleereth mans
iudgement and election,
as it is the lesse apt to
slide into any
errour.

A

**A Table of the Colours,
or apparances of good and
euill, and their degrees, as pla-
ces of perswasion and dis-
swasion, and their se-
uerall fallaxes, and the
elenches of them.**

*Cui cetera partes vel secta secundas
vniuersimode deferunt, cum singula
principatum suis vniuersimode, melior
reliquis videtur, nam primas quas
que ex zelo videtur sumere, secun-
das autem ex vero q̄ merito tria-
buere.*



S Cicero went about
to proue the secte of
Academiques which
suspended all asseuera-
tion, for to bee the best: for faith
hee, aske a Stoicke which philo-
sophie is true, he will preferre his
owne. Then aske him which ap-
procheth next the truth, hee will
confesse the Academiques. So
deale with the Epicure that will
scant indure the Stoicke to be in
sight

A Table of the Colours

sight of him, as soone as hee hath placed himselfe, he will place the Academiques next him.

So if a Prince took diuers competitors to a place, and examined the seuerally, whom next themselves they would rather commend, it were like the ablest man should haue the most second votes.

The fallax of this colour happeneth oft in respect of enuie, for men are accustomed after themselves and their owne faction to incline to them which are softest, and are least in their way in despight and derogation of them that holde them hardest to it. So that this colour of melioritie and preheminnence is of a signe of enervation and weakenesse,

B. Cuius excellentia vel exuperantia melior, id toto genere melius.

Appertaining to this are the formes: *Let vs not wander*

20

of good and euill. 33

*in generalities: les vs compare par-
ticular with particular, &c.* This
appearance though it seeme of
strength, and rather Logical then
Rhetoricall, yet is very oft a fal-
lax,

Sometime because some things
are in kinde very casuall, which if
they escape, proue excellent, so
that the kind is inferiour, because
it is so subiect to perill, but that
which is excellent being proued
is superior, as the blossome of
March and the blossome of May,
whereof the French verse goeth.

*Burgeon de Mars enfant de Paris.
Si en eschape, il en vaut dix.*

So that the blossome of May
is generally better then the blos-
some of March, and yet the best
blossome of March is better then
the best blossome of May.

Sometimes because the nature
of some kindes is to bee more e-
quall & more indifferent, and not
to haue very distant degrees, as
hath beene noted in the warmer
climates,

A Table of the Colours

clymates, the people are generally more wise, but in the Northern clymate the wittes of chiefe are greater. So in many Armies, if the matter should bee tried by duell betweene two Champions, the victory should go on the one side, and yet if it bee tryed by the grosse, it would goe of the other side: for excellencies go as it were by chaunce, but kindes goe by a more certaine nature, as by discipline in warre.

Lastly many kindes haue much refuse, which counteruaile that which they haue excellent, and therefore generally mettall is more precious then Stone, & yet a Diamond is more precious then gold.

3 *Quod ad Veritatem refertur maius est quam quod ad opinionem. Modus autem et probatio eius, quod ad opinionem pertinet, hoc est quod quis si ciuium putaret fore, faceretur non esset.*

of good & euill. 34



O the Epicures say
of the Stoickes felicitie placed in vertue,
That it is like the felicity of a plai-
er, who if he were left of his audi-
tory and their applause, he would
straight be out of hart and coun-
tenance, and therefore they call
vertue *Bonum theatrale*. But of
riches the Poet saith:

*Populus me sibilat,
At mihi plaudo.*

And of pleasure.

*Grata sub imo
Gaudia corde prement, Suls
simulate pudorem.*

The Fallax of this colour is some-
what subtile, though the answer
to the example be ready, for ver-
tue is not chosen *propter auram
popularem*. But contrariwise,
Maxime omnium te ipsum reuerere,
So as a vertuous man will be ver-
tuous in *solitudine*, and not onely
in *theatro*, though percale it will
bee more strong by glorie and
same, as an heate which is dou-
bled

A Table of the Colours

bled by reflection: But that denieth the supposition, it doeth not reprehend the fallax; whereof the reprehension is Alow, that vertue (such as is ioynd with labor and conflict) would not bee chosen but for fame and opinion, yet it followeth not that the chiefe motive of the election should not be real & for it self, for fame may be onely *causa impulsiva*, and not *causa constitutiva*, or *efficientis*. As if there were two horses, and the one woulde doo better without the spurie then the other: but againe the other with the spurie woulde farre exceede the doing of the former, giuing him the spur also, yet the latter will be iudged to bee the better horse, and the forme as to say, *Tuq, the use of this horse is but in the spurie*, will not serue as to a wise iudgement: For since the ordinary instrument of horsemanship is the spur, & that it is no manner of impediment, nor burden, the horse is not to be recounted the lesse of, which
will

of good & euill. 35

wil not do wel without the spur,
but rather the other is to bee rec-
koned a delicacy then a vertue, so
glory and honour are the spurre
to vertue, and although vertue
would languish without them, yet
since they be alwaies at hande to
attend vertue, vertue is not to be
said the lesse cholen for it self, be-
cause it needeth the spur of fame
& reputation: and therefore that
position, *Nota eius res quod prop-
ter opinionem & non propter veri-
tatem eligitur, hoc est, quod quis si
clam putaret fore facturus non esset*
is reprehended.

4 *Quod rem integram seruat bo-
num, quod sine recepto est malum.
Nam se recipere non posse impoten-
tia genus est, potentia autem bo-
num.*



Ereof Aesope fra-
med the fable of the
two Frogges that
consulted together
in time of drowth
(when many plashes that they
had repayred to) were dry what
D a was

A Table of the Colours

was to be done, and the one propounded to go down into a deep Well, because it was like the water would not faile there, but the other answered, yea but if it doe faile, how shal we get vp againe? And the reason is, that humane actions are so vncertaine and subiect to perils, as that seemeth the best course which hath most passages out of it.

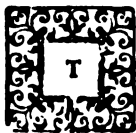
Appertayning to this perswasion the formes are, *you shall ingage your selfe*, On the other side, *Tantum, quantum Voles, sumes ex fortuna*, you shall keepe the matter in your owne hands. The reprehension of it is, *that proceeding and resolving in all actions is necessary*: For as he saith well, *not to resolve, as to resolve*, & many times it breedes as many necessities, & ingageth as farre in some other sort as to resolve.

So it is but the couetous mans disease translated into power, for the couetous man will enioy nothing because he will haue his full store

of good and euill. 36

store and possibility to inioy the more, so by this reason a man shoulde execute nothing because he should be still indifferent and at libertie to execute any thing. Besides necessitie and this same *secta est alia* hath many times an aduantage, because it awaketh the powers of the mind, & strength-neth in deauour. *Ceteris paris necessitate certe superiores estis.*

*3 Quod ex pluribus constat et diuisione-
lous est maius quam quod ex paru-
cioribus & magis vnum: nam omnia
per partes considerata maiora
videntur, quare & pluralitas paru-
um magnitudinem praesert, forte-
tius autem operatur pluralitas paru-
um siordo absit, nam inducis si-
militudinem infinitis & impedit
comprehensionem.*



His colour seemeth palpable, for it is not pluralitie of parts without mai-
ority of parts that maketh the totall greater, yet ne-

D 3 uerthe-

A Table of the Colours

werthelesse it often carries the mind away, yea, it deceiueth the sense, as it seemeth to the eye a shorter distance of way if it bee all dead and continued, then if it haue trees or building, or any other marks whereby the eye may diuide it. So when a great minded man hath deuided his cheltes and coynes, and bagges, hee seemeth to himselfe richer then hee was, and therefore a way to amplifie any thing, is to breake it, & to make an anatomic of it in seuerall partes, and to examine it according to seuerall circumstances. And this maketh the greater shew if it be done without order, for confusion maketh things multer more, and besides what is set downe by order and diuision doeth demonstrate that nothing is left out or omitted, but all is there, whereas if it be without order, both the mind comprehendeth lesse that which is set downe, and besides it leaueth a suspicion, as if more might bee
saide

saide then is expressed.

His colour deceyeth, if the mind of him that is to be perswaded, doe of it selfe ouer-conceiue or preiudge of the greatnesse of any thing, for then the breaking of it will make it seeme lesse, because it maketh it appeare more according to the truth, and therefore if a man bee in sicknesse or paine, the time will seeme longer without a clocke or hower glasse then with it, for the minde doth value euery moment, and then the hower doth rather summe vp the momentes then diuide the day. So in a dead plaine, the way seemeth the longer, becaule the eye hath preconceiued it shorter then the truth : & the frustrating of that maketh it seeme longer then the truth. Therefore if any man haue an ouer great opinion of any thing, then if an other thinke by breaking it into seuerall considerations, hee shall make it seeme greater to him, hee will be deceyued, and there-

A Table of the Colours

fore in such cases it is not safe to diuide, but to extoll the entire Skill in generall.

Another case wherein this Colour deceiueth, is, when the matter brokē or diuided is not comprehended by the sence or mind at once in respect of the distracting or scattering of it, and being intire and not diuided, is comprehended, as a hundred pounds in heapes of five pounds wil shew more then in one grosse heape, so as the heapes be all vpon one table to be scene at once, otherwise not, as flowers growing scattered in diuers beds wil shew more then if they did grow in one bed, so as all those beddes be within a plot that they bee obiekt to view at once, otherwise not: & therefore men whose liuing lyeth together in one shire, are commonly counted greater landed then those whose liuings are disperfed, though it be more, because of the notice and comprehension,

A third case wherein this colour deceyueth

deceyueth, and it is not so properly a case or reprehension, as it is a countercolour being in effect as large as the colour it self, and that is, *Omnis compositio indigentia cuiusdam videtur esse participi*, because if one thing would serue the turne it were euer best, but the defect and imperfections of thinges hath brought in that helpe to piece them vppe as it is saide, *Martha, Martha attendis ad plurimum, vnum sufficit*. So likewise hereupon Aelsope framed the fable of the Fox and the Catte, whereas the Foxe bragged what a number of shiftes and deuises hee had to gette from the hounds, and the Cat saide she had but one, which was to clime a tree, which in prooffe was better worth then all the rest, whereof the Prouerbe grew, *Multa nauis Vulpis, sed Felis vnum magnum*. And in the morall of this fable it comes likewise to passe: That a good sure friend is a better help at a pinch, then all the stratagems

A Table of the Colours.

and pollicies of a mans own wit. So it faileth out to be a common error in negotiating, whereas men haue many reasons to induce or persuaide, they strue commonly to vtter and vse them all at once, which weakeneth them. For it argueth as was said, a needinesse in euery of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselfe onely with that. *Et quæ non prosunt singula multa iuuant.* Indeed in a set speech in an assemblie it is expected a man shoulde vse all his reasons in the case hee handleth, but in private persuations it is alwaies a great error.

A fourth case wherein this colour may bee reprehended is in respect of that same *Veritas facit*, according to the tale of the French King, that when the Emperours Ambassador had recited his maisters stile at large, which consisteth of many countries and dominions: the French King wil-
led

Of good and euill. 39

led his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the seuerall dominions, intending it was euivalent with them all, and beside more compacted and vnited.

There is also appertayning to this colour an other point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellencie and raritie: whereof the formes are, *where shal you find such a concurrence? great but not compleate*, for it seemes a lesse worke of nature or fortune to make any thing in his kinde greater then ordinary, then to make a strange composition. Yet if it be narrowly considered, this colour will be reprehended or incoſtred by impuſing to all excellencies in compositions a kinde of pouerty or at least a caſualty or ieopardy, for frō that which is excellent in greatnes somewhat may be taken or there may bee decay, and yet
suffici-

A Table of the Colours

sufficiencie left, but from that which hath his price in composition if you take away any thing, or any parte doe faile, all is disgraced.

6 *Cuius privatio bona, malum, cuius privatio mala, bonum.*

THe formes to make it conceived that that was evill which is chaunged for the better are: He *that is in hell thinks there is, no other heaven. Satis querunt, Acornes were good till breade was founde. Etc.* And of the other side the formes to make it conceived, that that was good which was changed for the worse are, *bona magis carendo quam secundo sensibus: bona a tergo formosissima, Good things never appeare in their full beauty, till they turne their backe, and bee going away. Etc.* The reprehension of this colour is, that the good or evill which is remoued may bee esteemed good or evill comparatiuely, and not

Of good and euill. 40

not positiuely or simply. So that if the priuatiō be good, it follows not the former condition was euill, but lesse good, for the flower or blossom, is a positiue good, although the remoue of it to giue place to the fruite be a comparatiue good. So in the tale of Æsop when the olde fainting man in the heate of the day cast down his burthen and called for death, and when death came to knowe his will with him, saide it was for nothing, but to helpe him vp with his burthen againe : it doth not follow that because death which was the priuation of the burthen was ill, therefore the burthen was good. And in this part the ordinarie forme of *Mahom: necessari-um* aptly reprehendeth this colour, for *Prinatio mali necessari est mali*, and yet that doth not conuert the nature of the necessario euill, but it is euill.

Againe it commeth sometimes to passe, that there is an equalitie
in

A Table of the Colours.

in the change or priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*, so That the corruption of the one good is a generation of the other, *Sors pater agnus Verique est*: And contrary the remedy of the one euill is the occasion and commencement of an other, as in *Scilla* and *Charibdis*.

7 *Quod bono Vicinum, bonum :*
quod a bono remotum, malum.



Such is the nature of things, that things contrarie and distant in nature and qualitie are also severed and disioyned in place, and things like and consenting in qualitie are placed, and as it were quartered together, for partly in regard of the nature to spread, multiplie, and infect in similitude, and partly in regarde, of the nature to breake expell and alter that which
is

of good and euil. 41

is disagreeable and contrary, most things doe eyther associate and drawe neere to themselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also driue away, chase, and exterminate their contraries. And that is the reason commonly yeilded why the middle region of the aire shoulde bee coldest, because the Sunne and Starres are eyther hot by direct beames or by reflection. The direct beames heate the vpper region, the reflected beames from the earth and seas heate the lower Region. That which is in the middest being furthest distant in place from these two regions of heate are most distant in nature that is coldest, which is that they be warme colde or hot, *per antiperasin*, that is, inuironing by contraries, which was pleasantly taken hold of by him that saide that an honest man in these dayes must needes be more honest then in a-

ges

A Table of the Colours.

ges heretofore, *propter antipariparum*, because the shutting of him in the middle of contraries must needes make the honestie stronger and more compact in it selfe. The reprehension of this colour is, first many thinges of amplitude in their kinde do as it were ingrosse to themselves all, and leaue that which is next them most destitute, as the shootes or vnderwood that grow neare a great & spread tree, is the most pyned and shrubbie wood of the field, because the greate tree doth depriue and deceiue them of the sap & nourishment, so he saith wel, *Diuites serui maximus serui*: and the comparison was pleasant of him that compared courtiers attendant in the courts of princes, without greate place or office to fasting dayes, which were next the holy dayes, but otherwise were the leanest dayes in all the weeke.

An other reprehension is, that thinges of greatnesse and predominancie,

of good and euill. 42

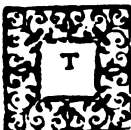
minancie, though they do not extenuate the thinges adioyning in substance, yet they crowne them and obscure them in shew and appearance, and therefore the astronomers say, that whereas in al other planets coniunction is the perfectest amitie: the Sunne contrariwise is good by aspect, but euill by coniunction.

A third reprehension is, because euill approacheth to good sometimes for concealement, sometimes for protection, and good to euill, for conuerſion and reformation. So hipocrisie draweth neere to religion for couert and hiding it ſelfe: *Sape Latet Vitium proximitate boni*, & Sanctuarie men which were commonly inordinate men, and malefactors, were wont to be neereſt to Priests and prelates & holy men, for the maiestie of good thinges is ſuch, as the confines of them are reuered. On the other ſide our Sauour charged with neerenes of Publicanes and Rioters

A Table of the Colours

gets said, *The Physician approacheth
the sick, rather then the whole.*

*8 Quid quis culpa sua contraxit,
maius malum, quod ab externis
imponitur, minus malum.*



He reasonis, because
the sting & remorse
of the mind accusing
it selfe doubleth
all adueritie, contra-
riwise the considering and recor-
ding inwardly, that a man is clea-
re and free from fault, and iust impu-
tation, doth attemper outward ca-
lamities: For if the euill bee in
the sence and in the conscience
both, there is a gemination of it,
but if euill be in the one and com-
fort in the other, it is a kind of co-
mpensation, so the Poets in trage-
dies do make the most passionate
lamentations, and those that fore-
run finall dispaire, to be accusing
questioning, and torturing of a
mans selfe.

*Seque vnum clamat confusque co-
pus-*

of good and euill. 43

putque malorum. And contrari-
wise the extremities of worthy
persons haue beene annihilated
in the consideration of their owne
good deseruing Besides, when the
euill commeth from without,
there is left a kind of enaporation
of grieve, if it come by humane
iniurie cyther by indignation and
meditating of reuenge from our
selues, or by expecting or fore-
conceiuing that *Nemesis* and retri-
bution will take holde of the au-
thors of our hurt, or if it be by for-
tune or accident, yet there is left
a kind of expostulation against the
diuine powers. *Atque Deos atque
astra vocat crudelia mater.*

But where the euill is deriued
from a mans own fault, there all
strikes deadly inwards, & suffoca-
teth The reprehension of this
colour is first in respect of hope,
for reformation of our faultes is
in *nostra potestate*, but amende-
ment of our fortune simplie is
not, Therefore *Demostrones* in
manie

A Table of the Colours

many of his orations sayeth thus to the people of Athens, That which having regard to the time past is the worst point and circumstance of all the rest, that as to the time to come is the best: What is that? Enew this, that by your sloth, irresolution, and misgovernment, your affairs are growne to this declination, and decay. For had you used and ordered your meanes and forces to the best, and done your parts every way to the full, and notwithstanding your mistakes should have gone backward in this manner as they doe, there had bene no hope left of recovery or reparation, but since it hath bene onely by your owne errors, &c. So Epictetus in his degrees saith, The worst state of man is to accuse extern things, better then that to accuse a mans selfe, and best of all to accuse neither.

An other reprehension of this colour is in respect of the well bearing of euils, wherewith a man can charge no body but himselfe, which maketh them the lesse.

Leue fit quod bene fertur omis.

And

of good and euill. 44

And the refore many natures, that are eyther extreamely proude, and will take no fault to themfelues, or else very true, and cleauing to themfelues (when they see the blame of any thing that fals out ill must light vpon themfelues) haue no other shift but to beare it out well, and to make the least of it, for as we see when sometimes a fault is committed, and before it be knowne, who is to blame, much adoe is made of it, but after if it appeare to bee done by a sonne, or by a wife, or by a neare friend, then it is light made of. So much more whe a man must take it vpon himselfe. And therefore it is commonly scene that women that marrie husbandes of their own chusing against their frendes consents, if they be neuer so ill vsed, yet you shall seldome see them complaine, but to set a good face on it.

9 Quod

A Table of the Colours.

*Quod opera & Virtute nostra
paratum est minus bonum, quod ab
alieno beneficio, vel ab indulgentia
fortuna delatum est minus bonum.*

THe reasons are first the
future hope, because in
the fauours of others
or the good windes of
fortune we haue no state or cer-
tainety in our indeuours or abili-
ties we haue. So as when they
haue purchased vs one good for-
tune, we haue them as readie and
better edged and inured to pro-
cure an other.

The formes be, you haue wonne
this by play, you haue not enoy the
water, but you haue the receipt, you
can make it againe if it be lost &c.

Next because these properties
which we enioy by the benefit of
others, carrie with them an obli-
gation, which seemeth a kinde of
burthen, whereas the other which
deriue from our selues are like
the freest parents, *abſque aliquo
modo*

of good and euill. 45

inde reddemus, and if they proceed from fortune or prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers whose fauours wee taste and therefore worke a kinde of religious feare and restraint, whereas in the other kind, that comes to passe, which the prophet speaketh, *Letantur & exultant, immolant plagis suis, & sacrificant reti suo.*

Thirdly, because that which cometh vnto vs without our owne vertue, yeeldeth not that commendation and reputation, for actions of greate felicitie may draw wonder, but praiselesse, as *Cicero* saide to *Cesar*, *qua miremur, habemus, qua laudamus expectamus.*

Fourthly, because the purchases of our owne industrie are ioyned commonly with labour and strite which gives an edge and appetite and makes the fruition of our desire more pleasant, *Suavis cibus a semetipso.*

On

A Table of the Colours.

On the other side there be fower counter colours to this colour rather the reprehensions, because they bee as large as the colour it selfe, first because felicity seemeth to be a character of the fauour & loue of the diuine powers, and accordingly worketh both confidence in our selues and respect and authority from others. And this felicitie extendeth to many casuall things, whereunto the care or vertue of man cannot extend, & therefore seemeth to be a large good, as when *Cesar* saide to the sayler, *Cesarem portat et fortunam eius*, if hee had saide, *Et Virtutem eius*, it had beene small comfort against a tempest, otherwise then if it might seeme vpon merite to induce fortune.

Next, whatsoeuer is done by vertue and industrie, seemes to be done by a kind of habite and arte, and thereupon open to be imitated and followed, whereas felicitie is imitable: so we generally

of good and euill. 46

ly see, that things of nature seeme more excellent then thinges of art, because they be imitable: for, *quod imitabile est, potensia quadam Galatum est.*

Thirdly felicity commendeth those thinges which cometh without our own labour, for they seeme gifts, and the other seemes penyworthes: whereupon Plutarch sayeth elegantly of the actes of Timoleon who was so fortunat, compared with the acts of Agesilaus and Epaminondas, that they were like Homers verses they ranne so easilie and so well. And therefore it is the word wee giue vnto poeie terming it a happy veine, because facilitie seemeth euer to come from happinesse.

Fourthly, this same *præter spem, vel præter expectatum*, doeth increase the price and pleasure of many thinges, and this
E cannot

A Table of the Colours.

cannot be incident to those things
that proceede from our own care
and compasse.



10 *Gradus prinationis maior
videtur quàm gradus di-
minutionis : & rursus
gradus inceptionis maior
videtur quàm gradus in-
crementi.*



Tis a position in
the Mathematic-
ques that there is
no proportion be-
twene somewhat
and nothing, ther-
fore

fore the degree of nullitie and quidditie or act, seemeth larger then the degrees of increase and decrease, as to a monocolos it is more to loose one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more grieffe to him to loose the last then all the rest : because hee is *spes gregis*, And therefore Sybilla when shee brought her three bookes, and had burned two, did double the whole price of both the other, because the burning of that had beene *gradus primationis*, and not *diminutionis*. This colour is reprehended first in those things the vse & seruice whereof resteth in sufficiencie, competencie, or determinate quantitie, as if a man bee to pay one hundreth poundes vpon a penaltie, it is more to him to want xii. pence, then after that xii. pence supposed to bee wanting, to want ten shillings more : so the decay of a mans estate

E 2 see. nes

A Table of the Colours

seemes to be most touched in the degree when hee first growes behinde, more then afterwarde when hee proues nothing worth. And hereof the common formes are, *Sera in fundo parsimonia*, and as good neuer awhit, as neuer the better, &c. It is reprehended also in respect of that notion, *Corruptio viui, generatio aliorum*: so that *gradus privationis* is many times lesse matter, because it giues the cause, and motiue to some new course. As when Demostenes reprehended the people for harkning to the conditions offered by king Philip, being not honorable nor equall, hee sayeth they were but elementes of their sloth and weaknesse, which if they were taken away, necessity would teach them stronger resolutions. So Doctor Heclor was wont to say to the Dames of London whē they complained they were they could not tell how, but yet they could

of good and euill. 48

coule not endure to take any
medicine, hee woulde tell them,
their way was onely to bee sicke,
for then they woulde bee glad to
take any medicine.

Thirdly, this colour may bee
reprehended, in respect that the
degree of decrease is more sensi-
tiue, then the degree of priuasi-
on, for in the minde of man, *gra-
dus diminutionis* may work a wa-
uering betweene hope and feare,
and so keep the mind in suspence
from settling and accommodating
in patience, and resolution: here-
of the common formes are, *Bet-
ter eye out then alwaies ate*, make
or marre &c.

For the seconde braunch of
this colour, it dependes vppon
the same generall reason: hence
grew the common place of extol-
ling the beginning of euerything.

*Dimidium facti qui bene cepit
habet*

E 3

A Table of the Colours

haber. This made the Astrologers so idle as to judge of a mans nature & destiny by the constellation of the moment of his natiuitie, or conception. This colour is reprehended, because many inceptions are but as Epicurus tearmeth them, *sentamenta*, that is, imperfect offers, and essaies, which vanish and come to no substance without any iteration, so as in such cases the second degree seemes the worthiest, as the body horse in the Carte, that draweth more thē the fore-horse, hereof the common formes are, *the second blow makes the fray, the seconde words makes the bargaine, alter principium dedit, alter modum abtulit, &c.* Another reprehension of this colour is in respect of defatigation, which makes perseverance of greater dignity then inception, for chaunce or instinct of nature may cause inception, but settled affection or iudgement maketh

of good and euill. 49
maketh the continuance.

Thirdly, this colour is reprehended in such thinges which haue a naturall course, and inclination contrary to an inception. So that the inception is continually euacuated and gets no start, but there behouueth *perpetua inceptio*, as in the commo forme: *non progredi, est regredi, qui non proficit, deficit*, Running against the hill: rowing against the streame, &c. For if it bee with the streame or with the hill, then the degree of inception is more then all the rest.

Fourthly, this colour is to bee vnderstoode of *gradus inceptionsis a potentia, ad actum comparatus, cum gradu ab actu ad incrementum*.

For otherwise, maior videtur *gradus ab impotentia, ad potentiam, quā a potentia ad actum*.

FINIS.



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DO 21 49 PM

NOV 19 1951

AUG 13 1955

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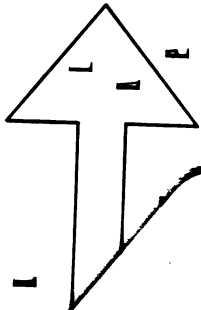
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